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The Cree way

By Daniel David

A parent in Chisasibi recently wrote an open letter asking why the Cree School Board reduced the amount of Cree taught to her children. She wanted to know why the CSB "replaced" the Cree Language of Instruction Program (CLIP) with a formula of 50% Cree and 50% in French and/or English. Why, she asked, didn't anyone talk to her and other parents first?

Good questions. Here's why.

Every Indigenous language in the world is in danger of disappearing. Some Cree say "so what," and assume their language will never be one of them. But the odds are getting worse.

According to the United Nations Educational, Scientific, and Cultural Organization (UNESCO), "Approximately 600 languages have disappeared in the last century and they continue to disappear at a rate of one language every two weeks. Up to 90 per cent of the world's languages are likely to disappear before the end of this century if current trends are allowed to continue."

When a language becomes extinct, the collective wisdom, knowledge, customs, and cultural identity of a people are lost forever. UNESCO says the preservation of Indigenous languages such as Cree is a "matter of great urgency." We agree. We believe most parents do too.

We thought this had been settled a long time ago. Fifty years ago, Cree elders said they were concerned about the state of our language. They complained that younger Cree were mangling the language. Their complaints coincided with a growing demand from parents to teach Cree to their children.

UNESCO said children learned best when they had a solid foundation in their own language. Secure in their own culture and identity, children did better in school and could learn other languages later.

Cree Elders and parents knew this instinctively. They wanted Cree in their schools. But they needed qualified teachers. They didn't have teaching materials, books and manuals. They didn't know how they could use Cree to teach math and science. They needed to design new courses and curricula. Would they use Cree in pre-school and kindergarten?

John Murdoch, a school principal in Waskaganish, didn't have any teaching materials. So he made them. In 1973, he started the Cree Way Project. Then the CSB sent teachers to Manitou Community College at La Macaza to learn how to use Cree as the language of instruction and to design courses. Meanwhile, the board had to ensure that everything met provincial standards as well as parental expectations.

The James Bay and Northern Quebec Agreement brought construction crews that built roads, airfields and new communities. This brought training opportunities and jobs. It became important to learn French as well as English. Community consultations, meetings, studies — all pointed to the need for a long-range education policy on language. This led to the creation of the Cree Language of Instruction Program (CLIP).

CLIP never satisfied everyone. Communities that practiced more traditional lifestyles wanted more Cree taught at an earlier age and for longer than communities with less traditional lifestyles. Some communities felt French and English should be taught in the early grades while others wanted Cree immersion. Priorities kept changing.

Which is why we believe the CSB is wrong to change the policy. CLIP was developed with our grandchildren's grandchildren in mind. Long-term policies, especially those intended to preserve our language, our culture and our ways of life for future generations, should never be sacrificed because of short-term thinking.

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cover photo:

From left to right: Theresa Mark (CSB), Cathy Shecapio (Niskamoon), Shannon Chiskamish, Kim Laprise and Lisa Bobbish. They are second year Nursing students.

The IT wars

By Sonny Orr

A cell phone rings in the busy meeting room. People constantly arguing or agreeing with each other stop and search frantically to find the insistent phone. Finally, someone answers and disappears from the room. Another phone vibrates on the large polished-wood conference table, resonating and quietly demanding to be answered.

After a while, no one is listening to the keynote speaker and everyone is talking to everyone else, somewhere on the other end of a wireless device. A few iPads show up using FaceTime and notes are emailed to each other instantly. Overall, the number of cell phones, smart phones are tallied and it is discovered that everyone either has a Blackberry or an iPhone.

A few diehards who still use the old-style phones with a skimpy little screen proudly tell everyone else, that no matter where they are, their cell still works.

A gentle argument ensues about which technological wonder is better, the iPhone or Blackberry. The argument remains undecided, as fanatic tech-heads will never give up on an argument. Eventually, however, the smart phones take over again and no one wins.

My phone tingles through my shirt pocket and I leave the room, joining others who are tucked away in corners and any other private area. One conversation I overhear sounds like a shopping list for Walmart, the other conversation sounds like some sort of crisis management for the staff who are left behind. My call was about shopping for items that I couldn't buy back home and I quickly re-enter the meeting room. During the health break, the conversation brings up the current situation with our communications systems in the communities.

It turns out that we all have different systems and nothing is well integrated. Even in the new age of communications, wireless technologies and the Internet, we are still not connected by a common system.

The arguments are sparked again; 3G or 4G, which is better? I retort that 3G or 4G really means three or four hundred dollars a month and my little old CDMA phone works everywhere in the country except for Thunder Bay, which chose to use Rogers wireless (which isn't compatible with anyone as far as I am concerned).

This argument turns in my favour, until someone asks me if I can receive emails. I answer that emails have a purpose but who wants to break one's neck and get eyestrain trying to read a long email letter on a two-inch screen.

I didn't want to bring up texting, which is now right up there as more dangerous than driving under the influence. When you're too inebriated to handle a vehicle, it's pretty sure that you can't operate a tiny keyboard. So the law should be changed to include texting while driving under the influence – a conviction on which would bring a sentence of life imprisonment. Imagine, the defence lawyer would throw out your request to represent you in court, because what could be more dangerous and life threatening?

Anyways, the argument has now been upgraded to a technological war, with the Blackberry army slightly behind because of shareholders leaving and coming back. The latest iPhone, to my eyes, it looks just like the old iPhone and the battery doesn't last as long.

Meanwhile, my little single purpose phone still works like a charm and serves the purpose for which it was designed. In my mind (which in some ways works differently than other minds), I just don't see the purpose of communicating large documents, or even (blasphemy, I know) being able to Facebook 24-7.

As a human being, I simply cannot keep up with technology. The new toys on the market will tout the advantages of instant messaging but how does one keep up with the constant demands?

The nice thing about all of this is the fact that they have an off button. So people, switch off once in a while, look me in the eyes and talk to me face to face.

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Balancing development with responsibility

By Shaun Malley

The people of Eeyou Istchee are blessed to be living among some of the most spectacular landscapes on Earth. Sometimes that blessing can be a curse, however. The land of Northern Quebec is also rich with natural resources. And wherever there is money to be made, problems inevitably arise.

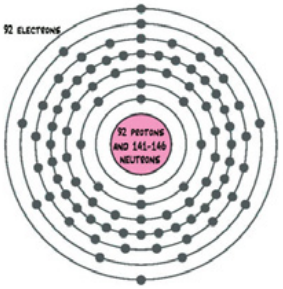
The Crees' stewardship of the land is law. The Plan Nord, the Quebec government's controversial development plan for the North, has its detractors, but this extension of the Paix des Braves was concluded on an egalitarian basis. In a statement on the Plan's official website, provincial Native affairs minister Geoffrey Kelly states that the Plan "will be implemented in a spirit of mutual respect and will incorporate the Aboriginal perspective as it evolves during the implementation process." The presence of uranium, however, and the Cree opposition to its exploitation, threatens to throw a wrench in the works.

Less than a month ago, Montreal newspaper La Presse revealed that the federal civil servant who gave the green light to uranium mining in the Otish Mountains was a former mining consultant and negotiator. Benoit Taillon, who led the federal government committee that approved the Strateco uranium application, worked in the past for such mining giants as Rio Tinto and Tata Steel, among others.

Though the Harper government denied it was in a conflict of interest, the fact remains that Mr. Taillon has intimate links to the mining industry from his 10 years' experience working in it; he is now a federal bureaucrat in the very ministry charged with minding Canada's resources.

The revelation added fuel to the fire of an already unpleasant situation. Recent consultative meetings between the federal committee and the people of the territory proved fruitless. The people are united in their opposition to the presence of a uranium mine on their land; the federal committee noted this opposition, and promptly approved the project.

The people of Eeyou Istchee may be proved right in their opposition to the mine in the worst possible ways. Uranium is a metal that is both toxic and radioactive. Exposure causes a number of conditions – everything from heart disease to hair loss to severe gastrointestinal problems. Mining uranium produces radioactive tailings, which contaminates the water table and poisons the food chain. In a word, it's deadly. And we need not look further than to our Sahtu Dene cousins in the North West Territories to see proof of that.



MINING URANIUM PRODUCES RADIOACTIVE TAILINGS, WHICH CONTAMINATES THE WATER TABLE AND POISONS THE FOOD CHAIN.

When uranium was discovered on the shores of Great Bear Lake early last century, ore extracted from there ended up playing a large part in the United States' atomic bomb program – the Manhattan Project. A group of Dene men were hired to mine the ore by the government as part of the war effort. The bombs thus developed wreaked destruction on Japan, helping bringing the Second World War to an end. But the people of Hiroshima and Nagasaki weren't the only casualties suffered by the radioactive minerals of the NWT. According to an investigation by the Calgary Herald, almost half of the original 30 or so group of men who mined uranium at Port Radium later developed various forms of cancer. And the suffering didn't end there.

Deline is the town nearest the uranium operation. According to a CBC news report, the townspeople lobbying the federal government for more than 25 years before it agreed to clean up the area.

One of the stated goals of the Plan Nord is to "implement a process designed to assess the impact on the health of northern populations of development projects." If this is the case, when is the Quebec government going to step up to the plate?

Strateco's development of a uranium mine on Eeyou lands would indeed generate cash and jobs. But is it worth the risk? Are there more sustainable alternatives? Extracting resources is nothing new on our territory. In fact, a large part of our future depends on a sensible approach to resource extraction. The key word here is sensible.

As oil and coal reserves continue to dwindle the world over, more and more countries are mulling a switch to uranium-fuelled nuclear reactors as a power source. This is bound to drive the price of uranium ever higher. The people of Eeyou will therefore be forced to face tough questions as time wears on. How do we deal with companies and governments that are unresponsive to the will of the people? How do we negotiate guarantees for the health and safety of our grandchildren with our business partners? Is there such a thing as "too much" when dealing with resources? There are no easy answers.

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The Dog Project celebrates canine freedom

By Akiva Levitas

A dog might be a man's best friend, but each community has their own way of looking at that relationship. The first thing I noticed when I visited Waswanipi was the number of dogs that enjoyed complete freedom to roam the community. Being from the city this came as a surprise to me because of all the regulations that are imposed on dog owners here.

However, there is a set of guidelines issued by the department of Indian and Northern Affairs back in 1975 that is supposed to govern canine behaviour on the reserve. One of these proclamations states, "Reserve dogs shall not chase automobiles or other vehicles registered in the name of Her Majesty in right of Canada or to the department of Indian and Northern Affairs."

This 37-year-old government attempt to regulate the dogs inspired Skye-Maul O'Brien, the Youth Fusion Media project coordinator, to ask the students of Willie J. Happyjack Memorial School in Waswanipi what they thought about the place of dogs in their community.

The response he received was overwhelming. All said dogs have an integral part in the life of the community. They are a part of the community's culture and traditions and everyone had a story or two to illustrate the role of dogs in their life.

The responses to that question provided the inspiration for the Dog Project. The Youth Fusion's photo club began taking pictures of all the dogs they could find in the community. The students wrote their personal stories and poems about the canine residents of Waswanipi as well as drawing pictures of them.

With the support of Réunir Réussir, Cree Human Resources Development, Willie J. Happyjack Memorial School and Concordia University, the project took around four months to complete and compile. Through the eyes of the students, the Dog Project now provides a unique glimpse into the life of a dog in a First Nations community.

The first step for the students was to search the streets of Waswanipi for subjects and capture images of the dogs doing their thing. The personality of their subjects shine through the lens of each photographer. The compelling stories of many of the dogs, and their relationships to the human residents of Waswanipi, were lovingly recorded.

Some students shared their stories of previous pets that had died. Florrie Blackned wrote a short but tragic story of her dog Lucky: "Lucky died in November 21, 2009. Lucky was bitten by a wolf. He was injured badly. They washed him in the bath because he was bleeding. Water went in his nose then he died. I miss him."

Each dog has a character of their own that shines through in these images. Some are shy while others are obviously quite popular among their four-legged peers. The friendships between the dogs were also pointed out by the students.

Almost all of the dogs had names either given to them by their owners or that they had earned by their personality, such as Garbage Eater or BonBon. Some dogs were known to be friends and their relationships were listed as well. And there was even one called Smallie who was included despite its reputation for being mean.

Dogs are quite an integral part of life even though some people are afraid or hostile to their presence. But it isn't necessarily what the dogs can do for us as much as what we can learn from them that should be valued. Dogs have the ability to love unconditionally, something many people lack. Through projects such as these the next generation can learn to appreciate what this majestic animal has to teach us.

Youth Fusion is a charity founded in 2008 that focuses on lowering the dropout rate in schools in Quebec by engaging the students in projects that keep the youth interested in their education. In partnership with Concordia University, Youth Fusion also sends university students to schools where younger students need extra motivation to complete their studies.

I had the good fortune of visiting Waswanipi over the summer during the opening of the Justice facility, and seeing all the dogs roaming free helped me realize just how restrictive life is in the city. Waswanipi and the Cree communities have a relationship with dogs that is the envy of all kids trapped by the overwhelming weight of laws and regulations in the city. A project like this should be a source of pride and a way to celebrate that special relationship.

In closing, I will quote a poem by Grade 6 student Serenity Polson, which perfectly sums up the relationship between the locals and dogs:

Waswanipi is a great place to be,
It's a place that sets you free!
And all the dogs are free to be,
Off their leash and not inside.
I have a lot of pride,
In this beautiful town!
There are barely any frowns!

photo: E. Webb

Community of Waskaganish at the airport to welcome back Mr. Blackned's family

James Bay Hwy crash claims one

Gordon Richard Blackned died in a head-on collision while travelling on the James Bay Highway January 10 after he lost control of his vehicle on icy roads. According to CBC North, the Sûreté du Québec was contacted regarding the collision near kilometre 174 of the highway at around 9:10 pm.

Blackned had been travelling with his four children aged 21, 14, 10 and four as well as their mother, all of whom were treated for minor injuries and shock.

The deceased was the son of Waskaganish Chief Gordon Blackned.

All of us at the Nation Magazine would like to extend our deepest condolences to the Blackned family for their loss.

Fatal plane crash highlights lack of emergency services

Four people lost their lives January 10 in a plane crash at the North Spirit Lake First Nation in Northern Ontario. Three of the deceased were members of North Spirit Lake and nearby Native communities. AFN National Chief Shawn Atleo expressed sadness after the crash. "On behalf of the Assembly of First Nations, we offer our condolences to the families and communities of those lost in the crash," he said in a statement.

The pilot and four passengers were flying in from Winnipeg to the community located 400 kilometres north of Dryden, Ontario. One passenger survived the crash that occurred when the plane went down just short of the community's landing strip, though he remains in critical condition.

The crash highlighted concerns about emergency services in remote communities after rescuers tried to douse the resulting flames with snow.

Chisasibi Chief to step down

Abraham Rupert announced January 13 he will soon step down as Chisasibi Chief, citing health reasons.

Rupert suffered a heart attack soon after his election in 2010, but returned to his post after a short time. He will

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remain chief through to March, then will officially vacate his position.

"We are sad to see him go," said Deputy Chief Daisy House-Lameboy. "But we respect his decision to put his health first and we wish him well."

Rupert was the first Chisasibi chief elected to a five-year term. Previous terms lasted just three years, but the community voted to extend this in 2010.

An election will be held after Rupert steps down to decide who will carry out the final three and a half years of his term.

Aboriginal education incentive award winners

Every year since 2004, Canada Post has been handing out the Aboriginal Education Incentives Award to reward efforts to complete higher education programs and the efforts to improve life for one's self and others.

This year, Canada Post selected 24 recipients for the $1000 prize. The award winners come from communities from British Columbia to the Maritimes provinces and all the way up to the arctic north. There was one recipient from Quebec in this year's recipients list. Her name is Alicia Isaac, from the Listiguj Mi'gmaq First Nation in Gaspé.

The award is presented to any Aboriginal community member who, after being away from school for a minimum of 12 months, has returned and completed at least one year in an educational program. So if this sounds like you, then you need to go to the Canadapost.ca and send in your application. An extra thousand dollars to reward your efforts could be sweet.

Mine Dedication

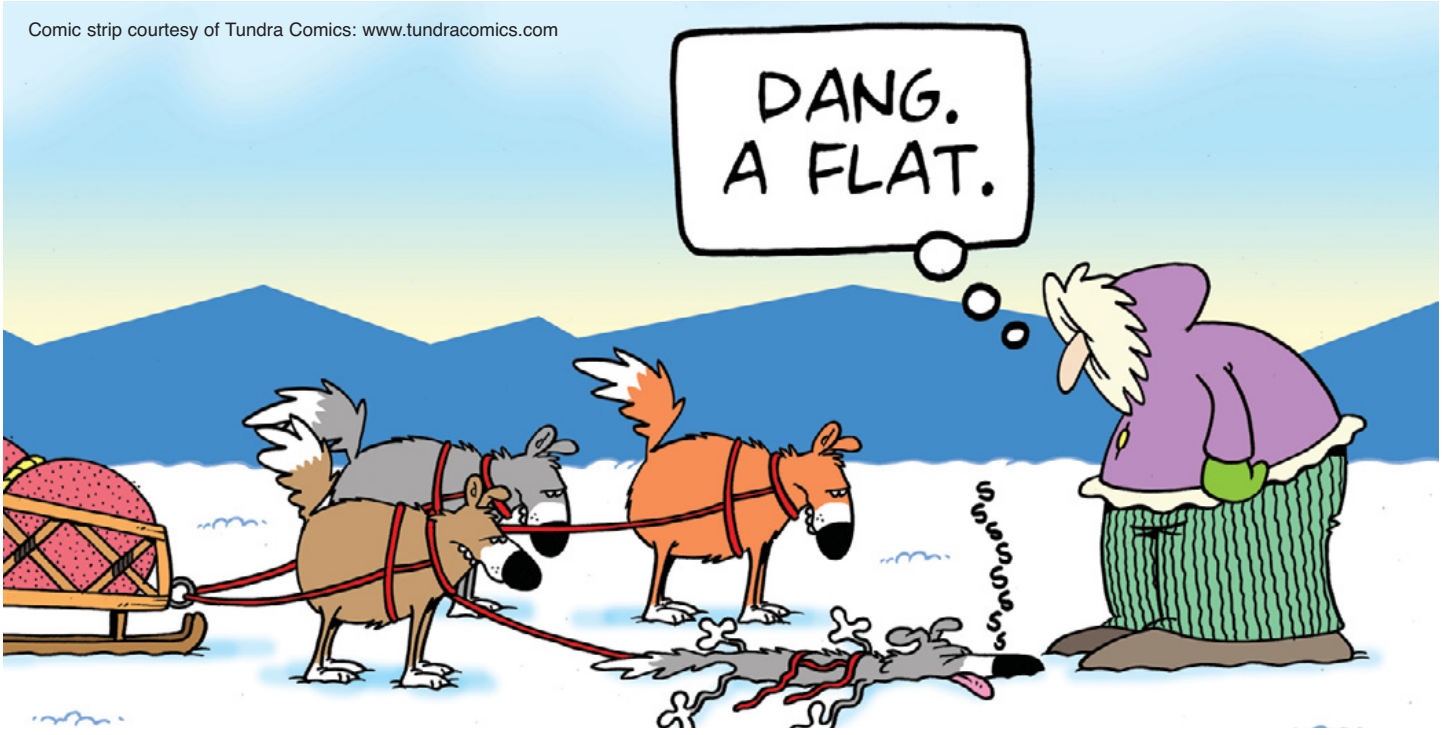
The recent visit by Quebec Premier Jean Charest to Goldcorp's Éléonore gold project confirmed that his government's much-vaunted Plan Nord is in operation. Surrounded by a delegation of Quebec business leaders, Charest touted the benefits of the 25-year, $80 billion investment in northern Quebec that he says will create at least 20,000 jobs per year and drastically change the north.

Currently, there are 73 employees working on the Éléonore project while almost 500 more are doing various tasks for the many subcontractors building the mine. The number of workers is expected to rise to 1,000 by the time the mine opens in 2014. The company plans to spend $1.4 billion building the mine, which is estimated will have at least a 20-year life span. When in full operation Goldcorp says Éléonore will be one of the biggest gold mines in Canada, producing an average of 600,000 ounces per year. At current gold prices, that amount is worth about $1 billion each year for this mine alone.

There still many who worry about the environmental and social impact the mine will have on the Cree communities, however. They worry about how Plan Nord will affect the Cree culture and everyday life.

The Cree Nation of Wemindji, the Grand Council of the Crees (Eeyou Istchee) and the Cree Regional Authority signed a collaboration deal with the Quebec government in 2011 which included participation of the Crees in the development of the Éléonore gold project throughout the life of the mine, which includes employment opportunities and training. There are also education initiatives, another benefit. It is expected that there will be huge opportunities that will benefit the Cree communities and businesses through job training, education and contract opportunities.

Comic strip courtesy of Tundra Comics: www.tundracomics.com



Post-Secondary Survival Guide

by Daniel David

Every former student knows what it was like during those first few heady days at CEGEP or university. There was the excitement of discovery, new surroundings, possibilities of romance, and a major upswing in group activities (i.e., party on dudes and dudettes!). There was also the flip side: an unfamiliar and sometimes unfriendly big city, a tiny bug-infested apartment, the end-of-month money crunch, and the endless debate whether to scrimp with baloney or splurge for beer. Somewhere in this mess, there were profs, lectures and classes, libraries, never enough computer terminals, always threatening assignment deadlines, and trying to find a quiet place to study with cheap coffee nearby.

Some people adapt well to the stress, foreign environments and confusing bureaucracy of post-secondary institutions. A few students even rise to the challenge. Most find it difficult to fit in or navigate the strange world of student life, at least at first. What can make the difference between success and failure is to know where to look for help, advice, good company and more than a few lousy jokes that only someone working at an Aboriginal student support program can deliver with a straight face.

Some support programs may have access to student residences or keep tabs on where to find cheap but clean apartments. Some programs have Elders on call or bring them in to help ease inner turmoil. Many Aboriginal support programs try to provide a meeting place, a sanctuary, a quiet

McGill University's Education Day, a day dedicated to promoting post-secondary education to Aboriginal youth.

place with cheap coffee, and – yes! – available computer stations. They might help you with academic questions, introduce you to people who can help you find that long-lost research paper, organize writing classes and tours of the library, or whatever else you may need. It's all about pointing you in the right direction. Now that you're in post-secondary studies, you've just become a hunter and trapper on the information highway.

Here's a quick look at just some of what's out there beginning with **Quebec**:

Kiuna Institution is a brand new Indigenous-run post-secondary school in Quebec. There hasn't been one since Manitou Community College closed its doors in 1976. Like Manitou, Kiuna offers courses in both English and French and a diploma program in First Nations Social Work accredited by Quebec's Ministry of Education. The college provides accommodations with two- and three-bedroom apartments for students with families, access to sports and recreation facilities as well as counselling services. The Kiuna campus is on the Odanak Abenaki reserve by the banks of the St. François River, south of Lac St. Pierre. It's about 113 kilometres from downtown Montreal.

Concordia University has a **Centre for Native Education**. The title might be a bit archaic but the services are up to snuff. Their questionnaire, "Choosing the university that is best for you," will help people thinking of enrolling. It will help the CNE identify the courses needed to get the student where she/he wants to go. It has a resident Elder, lounge, small library, and computer facilities. The CNE will also point you toward those courses that have Aboriginal content or are designed to serve Indigenous communities. An Indigenous studies program is in the works but not yet up and running.

Check out **First Peoples' House** if you're heading to **McGill University**. The "Eagle Spirit High Performance Camp" is an academic boot camp to prepare new recruits for university life. Want to teach, check out the Faculty of Education and its "Bachelor in First Nations and Inuit Education."

The Canadian Studies program includes Native Studies. Want to work in health? The Faculty of Medicine has Participatory Research helping it overhaul its four-year curriculum to include more Aboriginal components. The School of Social Work has courses geared to Aboriginal communities. Students applying to the Faculty of Law may also take the summer pre-law program in the Program of Legal Studies for Native People offered at the college of law of the University of Saskatchewan, or the pre-law program, given by the University of Ottawa.

John Abbott College is located on the west island of Montreal, which has always had a large English community. John Abbott was also an early believer in providing support to Aboriginal students to ease the transition from bush to city life. It has partnered with the Cree School Board since 1990 to run a Cree nursing program. The **Aboriginal Student Resource Centre** has what you'd expect from a college with a long and successful relationship with Aboriginal students; a lounge, tutoring services, computer facilities, a small library with Aboriginal subjects, and potlucks, games and social activities.

Two other post-secondary institutions in the Montreal area have significant Aboriginal student populations though they don't provide Aboriginal-specific support services. They are **Dawson College** and **Vanier College**. Dawson has a two-year pre-university program and technical programs while Vanier has a two-year pre-university program and three-year technical courses. Both have programs in computers, nursing, social work and very active sports and recreation programs.

In **Ontario**, several universities have programs that might attract the Aboriginal student looking for something special.

York University in Toronto offers a Certificate in Indigenous Studies at the Faculty of Liberal Arts and Professional Studies. The Faculty of Education offers a B.Ed degree in Indigenous Teacher Education. Osgoode Hall Law School puts out a welcome sign for "Special" applicants to 30 per cent of its Bachelors in Law (LLB) program. Aboriginals come under the Special Admission Policy. Osgoode also offers an intensive one-semester course called "Aboriginal Lands, Resources and Governments."

The **University of Toronto** has the Centre for Aboriginal Initiatives, a hub for research on Aboriginal studies and education, while the First Nations House is the hub for student activities. It organizes seminars and workshops, conference and tours, as well as all the support an Aboriginal student can stand in any one building.

The **University of Ottawa** offers a Bachelor of Arts degree with either a major or minor in Aboriginal studies. Other programs with Aboriginal content or concentration are in Medicine (seven positions reserved for Aboriginal students), the Native Teacher Educations Programs, and the Common Law and Civil Law degree programs. With St. Paul's College, the U of Ottawa also delivers a First Nations Leadership Certificate course. It boasts a pretty good **Aboriginal Resource Centre** with most of the bells and whistles, including counselling, mentoring and writing courses and coaching.

You can check out more universities for what they have to offer by downloading and reading the 2010 directory of Canadian university programs and services for Aboriginal students published by the Association of Universities and Colleges of Canada (AUCC). It's not a complete rundown and, in fact, has some serious holes to fill. Ryerson University, which has a Centre for Indigenous Governance, isn't included. Nor is Queen's University in Kingston. The explanation is that these and other post-secondary institutions didn't fill out or return the questionnaire. It could do better next time.

NOW THAT YOU'RE IN POST-SECONDARY STUDIES, YOU'VE JUST BECOME A HUNTER AND TRAPPER ON THE INFORMATION HIGHWAY.

LINKS:

Concordia University:
www.concordia.ca

Dawson College:
www.dawsoncollege.qc.ca

John Abbott College:
www.johnabbott.qc.ca

Kiuna Institution:
www.ippn-fnpi.com

McGill University: www.mcgill.ca

University of Ottawa:
www.uottawa.ca

University of Toronto:
www.utoronto.ca

Vanier College:
www.vaniercollege.qc.ca

York University: www.yorku.ca

Association of Universities and Colleges of Canada (AUCC)
Answering the call: The 2010 directory of Canadian university programs and services for Aboriginal students
www.aucc.ca/wp-content/uploads/2011/09/aboriginal-directory-repertoire-autochtone-2010.pdf

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Training Days

The Nation's annual education guide

by Amy German

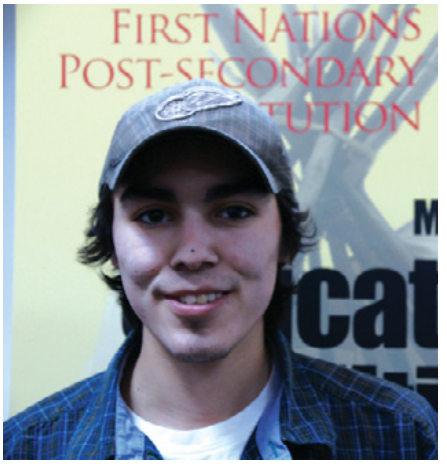
Whether you are interested in health care, entrepreneurship, or one of the promised thousands of jobs in the natural resource development boom that is supposed to transform Northern Quebec, there is no better time like the present to start training for a new career in Eeyou Istchee.

Between the road building, mining developments and major construction projects detailed in Quebec's Plan Nord, there are literally hundreds of new skilled jobs exclusively set aside for Crees in the region. And, because the Cree nation has been anticipating the boom, a wide variety of training programs are available for those looking to start up a new career or increase their current skill set to take advantage of a promotion.

What is new is that training is now available in different sectors throughout the Cree communities to expedite the process of training such a large body of workers in a wide variety of fields in a short amount of time.

Just through CREECO Inc.'s Cree Construction and Development Corporation and Air Creebec, Gestion ADC, the Cree Jobs Partnership is looking to train 420 people for positions created by the Plan Nord. This, however, does not include all of the skilled positions that will be created by mining companies once the construction phase is done.

And then there is the whole matter of building a whole new community for the people of Washa Sibi, meeting the housing and infrastructure needs of the ever-expanding existing communities and providing the social infrastructure that support every community. All nine of the Cree communities import teachers, social workers, health care workers and a number of other professionals from the south of Quebec and beyond but wouldn't have to if there were enough Crees trained in those specific fields to fill the need.



Kiuna Institution

If you are thinking about going back to school to become part of a brand new wave of skilled and well-paid Cree workers, read on; the opportunities abound!

PROGRAMS CREATED SPECIFICALLY FOR CREES

Through Entities such as the Cree School Board and Cree Human Resources Development, a number of specific training programs have been developed for Crees so that they can quickly meet the demands of Eeyou Istchee's employment needs. Some of these programs are available locally and many of them even incorporate time off for Goose Break.

The following programs are all provided through Sabtuan Regional Vocational Training Centre in Waswanipi. While the bulk of these courses can be done in Waswanipi at the training centre where there is housing available through the school's residence, many of them are now opening up in individual communities. Inquire within your local employment office to find out more information on each program.

Accounting: This 1350-hour program is ideal for those who would like to learn basic accounting skills such as calculation and preparation of bills, invoices, receipts, and payments for a business. The program also features instruction on how to manage petty cash, a payroll, do price calculation, accounting tasks and fiscal year-end activities, income tax form preparation and accounting systems.

This program would also be ideal as a first step to prepare for higher learning in accounting and is available in various communities.

Health, Assistance and Nursing

Though this particular course does not graduate registered nurses, it is an ideal program for those who wish to work under a nursing staff as a practical nurse or nurse's aid. Graduates from this program could also work with medical practitioners or other health care workers in a variety of different facilities such as hospitals, nursing homes, extended-care facilities, rehabilitation centres, doctors' offices, clinics, companies, private homes and community health centres. Studies last 1,800 hours, available at Sabtuan in Waswanipi only.

Carpentry

A graduate of this program would be constructing, erecting, maintaining and repairing wood structures, wood substitutes and other materials.

This 1350-hour program will ensure graduates can construct concrete forms, wood frames and steel bulkheads, to complete projects that involve making joints, assembly work, erecting and repairing wood and metal parts, applying interior and exterior finishes and landscaping projects. It is available in various communities.

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Cree Human Resources Development

Cree School Board

Cree Board of Health and Social Services of James Bay

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March 1, 2012

Natural Environment Technology Program

In Partnership with:

Cree Human Resources Development

Hydro Québec

Niskamoon Corporation

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Lakehead University

Professional Cooking

A professional cooking course prepares the students to work in any variety of professional kitchens, including restaurants, camp cafeterias, hotels, Elder's homes and other care facilities, either private or public. There is currently a high demand for professional cooks to staff the new mining camps that will be created through the Plan Nord.

In this 1470-hour program, students will learn safe and proper food preparation, how to use cooking tools and kitchen equipment, appropriate cooking techniques, preparation of fruits, vegetables, meats, poultry, game, fish and seafood; to make soups, basic dough, pastries, hors d'oeuvres and entremets and showpieces for cold buffets. Students will also learn to prepare and serve various menus such as breakfast, table d'hôte, à la Carte and buffets. Available at the Sabtuan centre in Waswanipi only.

Food and Beverage Services

Similar to the professional cooking course, the food and beverage course is geared towards those looking to work in a professional kitchen but with only 960 hours of course time. This course is ideal for those looking for a quick start into the culinary arts, particularly at one of the new mining operations. It is offered in various communities.

Drilling and Blasting

This 900-hour course is widely available throughout the communities to accommodate the new mining operations in Eeyou Istchee as well as other related projects. It aims to prepare students to safely operate drilling and blasting equipment in a professional context. Courses are available in various communities.

Heavy Equipment Mechanic

Heavy Equipment Mechanics repair and maintain the kind of equipment that is currently in regular use on construction sites and in the mining sector in the north.

Those who take this 1800-course will learn the necessary skills to check and repair a variety of different heavy equipment. This program includes maintenance of hydraulic clutches, ordinary and semi-automatic transmissions, hydraulic brakes, steering gear boxes, suspensions and the drive shafts of the tractors, heavy trucks and other machines on construction sites. It also includes various other aspects of maintenance of diesel engines.

People in this field not only seek out the cause of equipment breakdowns, they also work to prevent them through proper machine maintenance.

Secretarial Studies

For those who prefer work in an office, secretarial studies is the perfect course to introduce you to the field of office administration. Learn computer, typing and office organizational skills geared at making you the ideal assistant. This 1485-hour course is available in various communities.

Cabinet Making

As no home is complete without cabinets, cabinetmakers are also in demand wherever houses are being built.

This 1650-hour program is ideal for anyone looking to make simple cabinets for new homes. Students in this program will learn how to design and make patterns, templates, jigs and fixtures for cabinets. They will also learn making wood furniture, furniture with carved, veneered or curved parts, furniture made of sheet materials, decorative woodwork and staircases; installing finished pieces; producing veneering and parquetry designs; carving simple designs; repairing and restoring furniture.

Those looking to go further in this field can seek out an apprenticeship outside of the communities where they can train under a professional to achieve the title of master cabinetmaker.

Bus Driving

If you've ever wanted to be that person who makes the "Wheels on the bus go round and round," this is your opportunity. Happening in various different communities, this course will help you upgrade your driver's license and give you additional skills to be the best bus driver you can be. This 330-hour course is available in various communities.

Ore Extraction

For those who are looking for long-term employment in mining, the ore extraction course is a prime place to start. Beginning again in March in Matagami, this 930-hour program gets the student prepared to use all of the necessary equipment in the field as well as providing necessary safety training.

BETWEEN THE ROAD BUILDING, MINING DEVELOPMENTS AND MAJOR CONSTRUCTION PROJECTS DETAILED IN QUEBEC'S PLAN NORD, THERE ARE LITERALLY HUNDREDS OF NEW SKILLED JOBS EXCLUSIVELY SET ASIDE FOR CREES IN THE REGION.

CEGEP St-Félicien Natural WildlifeTechniques fireworkers training in a real forestry situation

Starting a Business

If you have ever dreamed of being your own boss but didn't have the necessary skills to do so, now is your chance to take the basic course that will get you there! At 330 hours, this short program is geared at getting you ready to start up your own business and follow your dreams. Available at various locations.

Northern Building Maintenance

This 1320-hour course teaches students everything they need to know in order to be able to maintain buildings in northern climate conditions. Available in various communities.

While these are the courses currently under way or will be soon at various locations throughout Eeyou Istchee, there are yet more programs that have been offered in the past that will be offered again through Sabtuan. Future courses will be offered down the road to address specific employment opportunities on the horizon. To find out more call 1-866-921-4040 or go to: www.csb-saes.ca

PROGRAMS FOR CREES IN CHIBOUGAMAU

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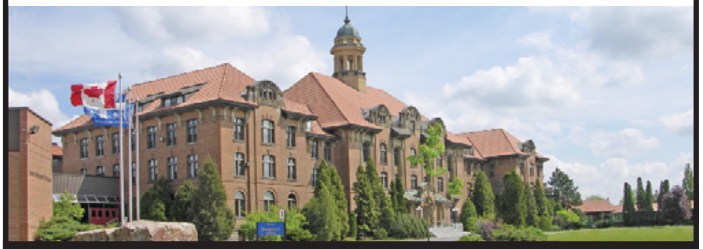

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specifically designed for Crees and jobs within the Cree nation.

For those Crees who want to follow a career out on the land, the Business and Community Service of the Centre d'études collégiales à Chibougamau (CÉCC) has completely revamped their forestry and environment program in collaboration with the Cree nation to offer something special.

This **Environmental Management Program** was offered for the first time in 2011 and it has been designed specifically for environmental management within the Cree nation. Students in this program will learn about environmental development, interpretation, wildlife protection and conservation to lead to careers in environment, forestry, wildlife management and ecotourism.

This exciting program will first focus on classroom theory but also offer practical on-the-job training in various settings throughout Chibougamau and the Eastmain-1-A–Sarcelle–Rupert hydroelectric project site. It is a three-year long, 2700-hour course that was made possible by the Niskamoon Corporation, Cree Human Resources Department, Cree School Board and Hydro-Quebec.

For those who are not quite ready however to take the plunge into a proper career driven program, the CÉCC also offers upgrading courses so that students can get the proper academic credits required for more advanced programs. At the CÉCC, this program is called Ashuugan and it is also ideal for those who are just transitioning into collegial studies.

There is also the revolutionary nursing program at Chibougamau's Cegep Saint-Félicien that began in 2008 and will be graduating its first crop of Cree nurses this spring. All of these students will graduate as registered nurses and will be able to practice anywhere within the Cree communities.

Not only is this the only English-language nursing program available in the James Bay region, Saint-Félicien offers a four year program so that Cree students can take the courses at an adapted pace rather than in the regular three-year registered nursing program. This is the same program offered by L'Ordre des infirmières et infirmiers du Québec which usually runs two years in other institutions. The Saint-Félicien program has been adapted as a four-year program so to accommodate both the educational and cultural needs of Cree students.

With the more drawn-out course schedule, Crees caring for young children or family Elders can still go to school and simultaneously give their attention to those who need it most.

A new course is opening up for the Fall 2012 semester for all those interested in taking this nursing course. And because the course is affiliated with McGill University, those in the course will have the opportunity to intern in Montreal at one of the city's many hospitals.

The Ministry of Education, Cégep Saint-Félicien, Cree Human Resources Development, Cree School Board, Cree Health Board and Emploi Quebec

ADVERTORIAL

The Kiuna Institution

We are proud to present the Kiuna Institution (meaning Ours in Abenaki), a unique college created by the First Nations.

Our social science program offers courses focused on the aboriginal reality while remaining open to the rest of the world. From contemporary First Nations literature to the particularity of First Nations economic development, through to the phenomenon of globalization, Kiuna opens the way to a quality education that respects your identity.

Whether you are about to graduate from secondary school, or you simply want to return to school, Kiuna's doors are open to you. Recognized by the Quebec network of colleges and universities, our program prepares you to pursue technical or university studies. Kiuna is located in Odanak, a few kilometres from Nicolet, in the heart of the province of Quebec. Our programs and services are offered in French and English.

We offer excellent support and guidance to our students; personal and academic advice, or study help. If you are looking for a place to call your own, with a team ready to listen and respond to your needs; Kiuna is for you!

Should you be interested in studying First Nations culture and history, issues concerning aboriginal rights and titles, economic development and self-government, don't wait any longer…come study with us.

Information

For any questions concerning Kiuna, the program, the courses, and admission procedures, go to our website, at: www.kiuna-college.com, or contact:

Pierre Lainé, Student Affairs and Recruitment Coordinator

Phone: (450) 568-6464
Toll free: 1-855-842-7672
Email: plaine@kiuna-college.com

Kiuna INSTITUTION

FIRST PEOPLES STUDIES PROGRAM

ARE YOU INTERESTED IN THE WORLD OF FIRST PEOPLES (FIRST NATIONS, INUIT, AND MÉTIS), SPECIFICALLY WITHIN THE QUEBEC CONTEXT?

Would you like to investigate the history, the current situation, and the changing needs of First Peoples?

Consider the First Peoples Studies Program*. Taught from First Peoples' perspectives and based on sound, culturally sensitive research, the program's aim is to create a better awareness and understanding of First Peoples' issues in an effort to develop mutual and respectful relationships between Quebec society and First Peoples.

** Subject to MELS approval - not available yet*

To learn more about the First People Studies program visit:

scpa-eapc.concordia.ca/firstpeoples

Concordia University
Arts and Science

The Aboriginal Enriched Support Program (AESP)

The AESP at Carleton University congratulates the Cree School Board for outstanding service in support of lifelong learning for the James Bay Crees.

The AESP admits Aboriginal people who may or may not meet regular university admission requirements.

The AESP program provides complete student support: admissions assistance, advising, mentoring, academic workshops, and one-on-one coaching. Students take three credits, including an Aboriginal Issues First Year Seminar. As space in this program is limited, inquire early. Application deadline, **June 1**.

Discover your potential!

Carleton UNIVERSITY
Canada's Capital University

carleton.ca/aesp 613-520-2804 aesp@carleton.ca

all came together as partners to create this program as a means of addressing the Cree communities need to hire 100 new nurses.

To find out when the next time will be that any of these programs will be offered or for more information, call Pedagogical Advisor Carol Tremblay at 418-748-3903 ext. 226 for information on the nursing course and Diane Cloutier at 118-748-4996 ext. 221 for information on the Natural Environment Technology course.

VAL D'OR COURSES

If higher education is your goal but you want to remain in Northern Quebec, Val d'Or has much to offer in terms of Cegep and university programs adapted for northern Aboriginals.

> TRAINING IS NOW AVAILABLE IN DIFFERENT SECTORS THROUGHOUT THE CREE COMMUNITIES TO EXPEDITE THE PROCESS OF TRAINING.

The Cégep de l'Abitibi-Témiscamingue offers their own Access to College program for those who may not have all of the necessary credentials to go into a diploma, certificate or bachelors programs. Available in both their regular and continuing education programs, while taking part in this program students will also have access to the First Nations Student Services (FNSS) department to brush up on their studying skills and also get help to transition on other levels.

For more information, go to:
www.cegepat.qc.ca/accueil/premieres-nations/first-nations

Over at the L'Université du Québec en Abitibi-Témiscamingue (UQAT), there are select programs for anglophone Aboriginal students that are specifically designed to accommodate both the students' needs and the employment demands of Aboriginal communities in the north.

Under their programs for First Nations for the Fall 2012 semester, UQAT is currently offering certificates in Administration, Human Resource Management and Aboriginal

Studies as well as a university studies predatory program for those in need of credits to get into a different program.

New this year, UQAT is also offering a part-time fine arts certificate that will be taught in Chibougamau instead of at the Val d'Or campus.

For more information or to apply, go to: www.uqat.ca/en/services/firstpeoples

SCHOOLS IN THE SOUTH

Southern Quebec and Ontario also have their share of schools that have programs that have been either specially adapted for Aboriginal students or offer programs with special Aboriginal interest such as Native studies courses or professional programs with Aboriginal enrichment. Here are just a few:

John Abbott College

John Abbott College is the choice for students looking to study in Montreal's picturesque suburban borough of Sainte-Anne-de-Bellevue and is the only English Cegep in southern Quebec that offers a special program designed to help Cree students integrate into college life and academia. The Pathways to a Career Program for Cree Students is a one-year academic program where students get to earn credits towards their DEC (Diplôme d'études collégiales) and also offers them social support at the same time.

For more information go to: www.johnabbott.qc.ca

Also offered at John Abbott College exclusively, the Police Technology Program (A.E.C. JCA.0Q) for First Nations and Inuit Students program.

The program, designed specifically for the needs of First Nations and Inuit communities, is an intensive 900-hour credit course program for First Nations and Inuit students only. This program leads to an Attestation d'études collégiales in Police Technology. Those who complete this course successfully will be qualified to then attend the 17-week basic training program at the École nationale de police du Québec in Nicolet to become police officers.

Algonquin College

With campuses in Ottawa, Perth and Pembroke, Algonquin College's popularity can certainly be measured in its growth over the many years. And, with over 140 programs to choose from, Algonquin certainly has its perks!

Algonquin now offers a General Arts and Science Aboriginal Studies program in both one- and two-year programs as well as content on Aboriginal peoples.

More information on these programs can be found at: extraweb.algonquincollege.com

A working Inspiration

By Irkar Beljaars

Maureen Awasish fell in love with heavy-duty equipment when she was a young girl going to work with her dad at the local mine. Few people expected a woman to be doing that type of work, but that is what Awashish has always wanted to do. After taking a 900-hour vocational course at the Sabtuan centre, Awashish is now a heavy equipment operator.

Maureen Awasish

Unfortunately, Awashish said that when she started working on sites she was discriminated against because she was a woman. Her foreman frequently told her she didn't belong on the job site but at home. But she stuck it out and was able to work with her husband Raymond, which helped build her confidence.

Awashish's foreman eventually apologized after realizing that just because she was a woman didn't mean she couldn't do the job. Awashish is now an inspiration to other Cree women. Her motto is that, "If I can do it so can you." She regularly supports other women in their efforts to get into the program.

Awashish has since obtained her class one truck-driving permit. Maureen is currently hoping that the Plan Nord project will mean more employment opportunities for her and her husband. Awashish's story is an example for women who want better jobs but worry that they will find it difficult to work in traditionally male-dominated occupations.

Lakehead University

For those truly looking to sink their teeth into Aboriginal content at a university level, look no further than Lakehead U for a bounty of Aboriginal programming, particularly when it comes to languages and teaching Aboriginal languages.

Lakehead offers a help new students transition into academia through their Cultural and Support Services department and also offers two programs geared a integrating Native students into college life, the Native Access Program, a nine-month course to help students transition and a Native Nurses Entry Program which also runs nine months and is geared at getting Native students up to snuff for the mainstream nursing program.

On top of that, this university also offers an Honours Bachelors of Aboriginal Education, programs in Indigenous Learning that focus on a fundamental understanding of Aboriginal history, philosophy, culture and values that are open to all students, a Native Teacher Education Program, and a Native Languages Instructor program.

Algonquin college

But for those whose dream it is to study medicine in a program that is specifically geared towards graduating Aboriginal doctors, Lakehead offers the Northern Ontario School of Medicine. This unique medical program offers a specific Aboriginal focus that does not only incorporates meaningful collaborations with Aboriginal communities but also looks to be respectful of Aboriginal culture and history.

Laurentian University

For more information on this specific program go to: www.nosm.ca

For those looking for information on the rest of Algonquin's Aboriginal and non-Aboriginal programs, go to: www.lakeheadu.ca

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Toll free : 1 866 891-UQAT ext. 6296 ou 6510
spn-fns@uqat.ca uqat.ca/fns
Université du Québec en Abitibi-Témiscamingue

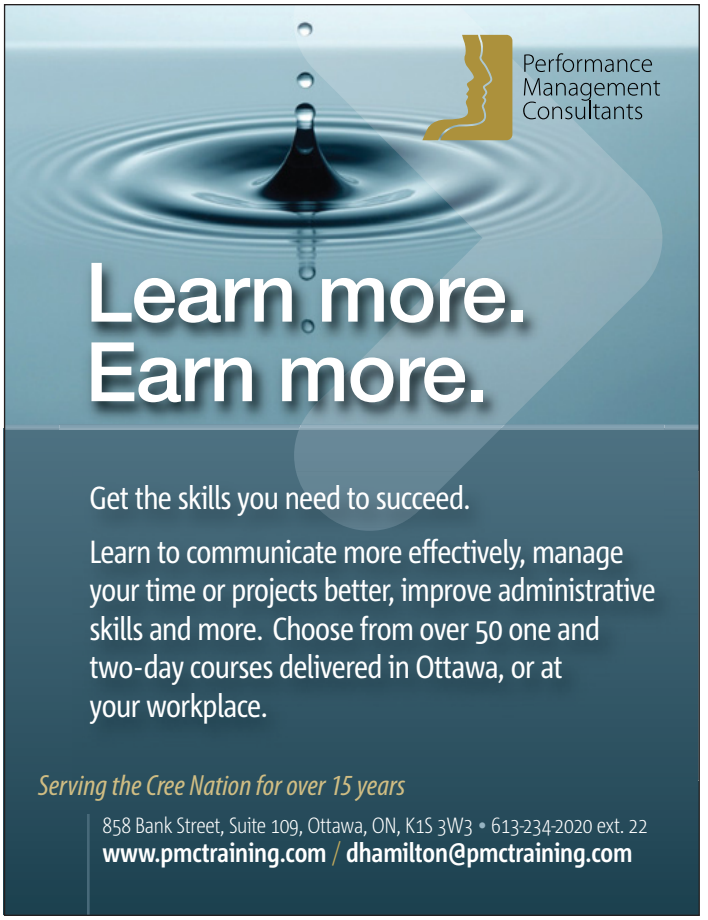
Kiuna Institution

Laurentian University

Sudbury's Laurentian University not only has a large Aboriginal student population but also offers one of only two Bachelor of Native Social Work programs in Canada.

Their School of Native Human Services, Nishnaabe Kinoomaadwin Naadmaadwin (Native Teaching in Helping), also trains Aboriginals for careers in the following fields: Child Welfare, Mental Health, Corrections Provincial/Federal, Community Development, Administration, Direct Service Delivery, Policy Development, Research and Development, Education Training, and Management and Health Care.

Along with a wide variety of other programs, Laurentian also has a series of continuing education courses. For more information go to: www.laurentian.ca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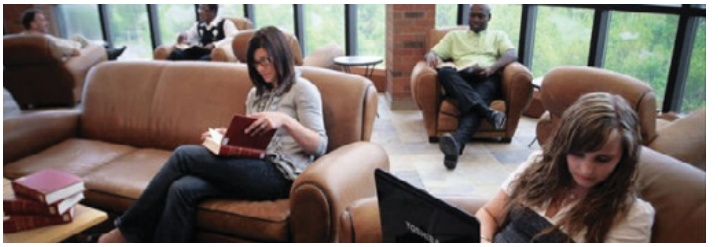

Lakehead University

Nipissing University

Eastern Ontario's Nipissing University offers an entire department to assist Aboriginal students in successfully completing their degrees with everything from academic and cultural support, activities and even employment and career opportunities to support their Native students.

Nipissing offers an Aboriginal Teacher Certificate Program, a Native Classroom Assistant Diploma Program, a Native Special Education Assistant Diploma Program and an entire Native Studies Department.

For more information on Nipissing University go to: www.nipissingu.ca

The University of Ottawa

Specifically for Aboriginal students, the University of Ottawa offers a minor in Aboriginal Studies through the Faculty of arts and a Baccalaureate in Education through the Native Teacher Education Program.

What is most notable, however, is Ottawa U's Aboriginal Health Program it offers through the Faculty of Medicine. It has a specific mandate to graduate Aboriginal doctors. Medical students from across the country flock to Ottawa U to compete for seats in the prestigious program.

For more information go to: www.uottawa.ca

Carleton University

Ontario's Carleton University goes the extra mile when it comes to providing services and programming for Aboriginal students.

Starting with their Aboriginal Enriched Support Program (AESP), Carleton offers specific studies are tailored to support aboriginal students making the transition into B.A. programs.

In terms of Aboriginal studies programs, Carleton offers Aboriginal Studies and the North as a special area of scholarship, leading to a degree of Master of Arts within the School of Canadian Studies.

Courses in Inuktitut, Cree, Ojibway or Algonquin are also offered at Carleton, depending on the semester through their Indigenous Languages-School of Linguistics and Applied Language Studies.

As a means of extra support, Carleton also offers a Centre for Aboriginal Culture and Education, which also seeks to retain these students along with other Aboriginal faculty and staff so that Native students can learn from Native teachers.

For more information: www.carleton.ca

Wakiponi still Mobile

Innovative media group survives federal funding cuts with a mandate for social change

By Jesse Staniforth

Ashoka Canada's Changemakers Initiative has announced two early winners in its competition *Inspiring Approaches to First Nations, Métis and Inuit Learning*. The early prizes, each worth $500, go to Québec's Wapikoni Mobile, a travelling video and music workshop, and Ontario's Aboriginal Student Links, a mentoring program for students of all ages.

Ashoka Canada, the Canadian wing of Ashoka International, is a global non-profit organization that encourages social entrepreneurship – the practice of applying business principles to social issues with the goal of bringing about social change. With the Changemakers Initiative, Ashoka Canada hopes to help find new and innovative solutions to problems that have been around for a long time. In late October of 2011, they announced the *Inspiring Approaches* competition, which was designed to reward the most inventive methods to advance education among Aboriginal communities.

Ashoka Canada Executive Director Elisha Muskat says that both winners of the early entry awards are programs that offer broad perspectives on education and learning, and encourage education that continues beyond the classroom setting. The criteria under which entries are judged are: "Innovation," "Social Impact," and "Sustainability." Put simply, the competition seeks new ideas that will have a positive impact on education for Aboriginal communities, and will be able to continue running after their initial funding runs out.

The competition offered two deadlines: one for early entry awards, and a final deadline of January 27, 2012 for major prizes. Entries are judged by a seven-member committee, along with one to two external advisors, and are eligible to win one of 30 prizes, some worth as much as $5,000.

Serving a variety of communities, Wapikoni Mobile offers travelling workshops in video and music production to Aboriginal youths all across Quebec. Working out of RV trailers, Wapikoni has traveled the province since 2004, training nearly 2,000 young people in 19 First Nations communities. In total, they have produced close

to 450 short films, and have won more than 40 awards.

But last summer, the federal government cancelled Wapikoni Mobile's annual $490,000 grant, cutting the organization's budget in half. As a result, the Wapikoni Mobile workshops could only afford to travel to seven communities in the past year, instead of the usual 15.

Elisha Muskat says the funding cuts to Wapikoni Mobile were not a deciding factor in selecting the organization for the *Inspiring Approaches* award. Instead, she says that the seven-member Ashoka Canada committee, along with one or two external advisors, felt that Wapikoni Mobile was "a project that had real potential to be sustainable, and had an amazing impact on the communities it reached. We loved the idea of this mobile film unit showing up, and the intergenerational dialogue it creates."

In particular, Muskat continues, "The fact that it travels on wheels and reaches remote communities is really fabulous. The social impact is huge. It's not just in one place – it has the potential to be in different places, and not just urban centres, but also places that can be very hard to reach."

Ontario's Aboriginal Student Links (ASL), the second winner, provides long-term mentorships to students at a variety of levels, designed to help them overcome the obstacles set up by cultural barriers to post-secondary education. An initiative undertaken by Nipissing University's Office of Aboriginal Initiatives, ASL works in partnership with two local schoolboards in the North Bay area to set up ongoing mentorships between university and high school students, as well as between high school and junior-level students.

"The mentored becomes the mentor at every stage of the program," Muskat explains. "It's a real application of gaining knowledge and transferring knowledge – and being able to apply that knowledge right away. By creating those links throughout different stages in learning, it really creates a personal connection. Having a person who's going through what you're deciding you're about to do is really important. If you're a high school student and you now have a relationship with somebody in university, it becomes a lot more accessible, and much more realistic."

Aside from its potential to boost student graduation and university-enrolment rates, what drew the award committee to ASL was its inclusion of Aboriginal mentors, says Muskat, adding that this provides students with positive role models.

Both programs, Muskat points out, begin with the presumption that important learning takes place outside the classroom – even if, in the case of ASL, it is learning that deals with how individuals see themselves in the framework of formal classroom education. As well, both programs promote intergenerational dialogues, whether between young people and their greater community, through Wapikoni's video and music production, or between students supporting and encouraging one another at various stages of formal education on ASL's mentorship ladder.

The final deadline for entries to the *Inspiring Approaches* competition is January 27, and Muskat emphasizes that the program is still looking for ideas and would be very happy to receive more entries from Cree communities across the country. For those people who know of programs they would like to nominate but are not sure of how to submit or draft an entry, the Changemakers Initiative offers online community advisors – including some from Cree communities – to help coach the development of entries to the contest.

"We loved the idea of this mobile film unit showing up, and the intergenerational dialogue it creates."

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"THE ECONOMIC PARADIGM HAS SHIFTED BUT CREE CAPITAL ENTITIES HAVE NOT."

GRAND CHIEF MATTHEW COON COME

CREECO board nixes new structure – for now

By Daniel David

There were signs for a potential confrontation leading up to the Cree Regional Economic Enterprises (CREECO Inc.) board meeting in December. Grand Chief Matthew Coon Come's plan to radically re-organize control of its business operations raised fears that the proposal would kill the fundamental principle of community control over Cree business interests.

Since the *James Bay and Northern Quebec Agreement* was signed in 1975, control by the beneficiaries has been treated as an article of faith. The question was whether they could find middle ground given the outside world's plans for massive industrial development in Cree territory.

In the end, the CREECO Inc. Board of Directors wasn't convinced. It passed a motion asking that that the Grand Council withdraw Resolution #2011-07 – at least for now. CREECO Inc. and the Board of Compensation said it needed more information and alternatives to the present plan. And it asked the Grand Council and CRA to find a middle ground that might consolidate Cree business interests, protect treaty rights, and still preserve those institutions that provide a voice for the beneficiaries of the James Bay Agreement.

Coon Come said the Grand Council and Cree Regional Authority passed Resolution #2011-07 to implement a section of the "Paix des Braves." This section, he said, committed the Cree to move its business interests under a new roof called the Cree Development Corporation (CDC). This would streamline the management of CREECO Inc., minimize the competition between regional and local Cree business, and make it possible to take advantage of new business opportunities presented by Quebec's Plan Nord.

Coon Come said CREECO Inc. was focused on local economic and business development. He understood this was the reason why CREECO Inc. had been created. But times had changed, Coon Come said. Quebec business and industry had already moved into Cree territories to develop forestry, mining and oil but without Cree involvement. As a result, he said the Cree had missed out on partnerships and investment opportunities that could have earned them billions of dollars.

Instead Coon Come said some Cree companies were losing money. The Grand Chief blamed the present structure of CREECO Inc., which he said put Cree regional companies in competition against community-based companies. They should rather, he claimed, be competing against or entering into partnerships with non-Cree businesses in resource development.

Regardless, Coon Come said, the Cree needed to centralize control of its business interests. "We need to have a comprehensive economic development

plan," to ensure the financial future of the Cree people by taking advantage of opportunities presented by Quebec's Plan Nord. The present system (the Board of Compensation and CREECO Inc.) was created to handle economic and business conditions of the past. It was time, Coon Come said, for the Cree to re-organize their business and economic development operations to manage their money, investments and businesses for the future.

Coon Come said the first step was to dissolve the boards of the Cree CREECO Inc. and the Board of Compensation (BoC). All of the assets of these two entities, including the companies and staff under the CREECO Inc. umbrella, would need to be transferred to the new CDC. The BoC would keep its Heritage and General Fund "for passive investment only." But the CDC

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would be able to access the Fund to use as needed.

To make this possible, the Board of Compensation and the board of directors of CREECO Inc. would need to pass resolutions to transfer their assets, confirm the change in their mandates, and clarify their roles as investment brokers acting for Cree beneficiaries. Most important, the BoC and CREECO Inc. would no longer provide a direct role for beneficiaries to take part in the management of Cree regional businesses. The CDC would need to pass resolutions to create a new board of directors for the new entity.

Coon Come said the CDC board would have 11 seats: a Cree chairperson, five Cree directors appointed by the Grand Council and CRA, and five more directors appointed by the Quebec government. Quebec's appointments would open doors to major corporations but also establish "closer working relationships" with big business, financial institutions and entrepreneurs in the province. Coon Come emphasized that the Cree would control this new board since each of its directors would have two votes compared to the one vote given to each non-Cree board member.

The proposal did not get a receptive audience at the CREECO Inc. board, which was being asked to dissolve itself and surrender control of their businesses and investments.

Jack Blacksmith, President of the BoC, said he spoke for all 21 members of his board. "None of the Board of Compensation members agree with the CDC plan," he said. Furthermore, Blacksmith continued, the Grand Council's plan to create CDC was "costing money in lost opportunities."

"WE NEED PARTNERS, AND IT DOESN'T MATTER WHETHER IT'S IN WIND POWER OR ANY OTHER KIND OF DEVELOPMENT. ENERGY, MINING, FORESTRY – THESE ARE THE MAIN SOURCES OF WEALTH."

against development. "But at what cost?" She said the CDC plan represented an undefined and uncertain future. She wondered if the CDC's creation would undermine Cree treaty rights,

"I DON'T WANT TO CAUSE OR CREATE DIVISION. I'M ASKING TO KNOW MORE. HAVING EXPLORED THE ALTERNATIVES, WE NEED TO KNOW WHICH IS BEST FOR OUR NATION."

Eastmain Chief Edward Gilpin raised two concerns. First, the CDC "replaces the communities and puts the CRA in control with communities as only beneficiaries – not controllers." Furthermore, he asked, how can the CDC make money when it would be subject to provincial taxes that would "eat up profits." At present, Gilpin said, Cree businesses were 46 per cent tax-free and would be giving that up by going with the CDC.

CREECO Inc. Vice-President Darlene Cheechoo said she wasn't asking whether there are any other alternatives to CDC.

"I don't want to cause or create division," Cheechoo added. "I'm asking to know more. Having explored the alternatives, we need to know which is best for our Nation."

Not everyone was against the CDC plan. Abel Bosum said small community-based business hadn't been very successful. CREECO Inc. was supposed to concentrate on creating big businesses that would compete with Quebec companies and had some successes such as Air Creebec and the recent purchase of the Quality Inn in Val D'Or. However, he added, the Paix des Braves was supposed to signal a "new relationship with Canada" and lead to new business opportunities, job creation and ensure the financial future for all Cree.

"But we need partners," Bosum said, "and it doesn't matter whether it's in wind power or any other kind of development. Energy, mining, forestry – these are the main sources of wealth." These were commodities that could generate future wealth. Quebec's Plan Nord is

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going to happen, he said, and the CDC was one means of making sure that Cree business could get into the game early.

Chisasibi Chief Abraham Rupert said that while he didn't understand the CDC plan yet, "I think people have to know more about it because it means economic development. Hopefully we can make it so local companies don't compete with regional companies.

"Right now, for example, take Cree Construction. Local communities have set up their own construction companies. Right there, there's competition. You're competing against your own regional company at the same time you're trying to create local economic development."

Jack Blacksmith said the Board of Compensation fully supports economic development, creating jobs and training Cree workers. "But you can't do that by giving all our money to CDC, dissolving the Board of Compensation, the Board of CREECO Inc.. That's what we don't agree with. We believe there is a way to do this without dissolving any entity because these are important institutions that can play a real role in creation of the CDC and economic development. But to dissolve it and give all the money to CDC, my board can't agree to that."

Grand Council Executive Director Bill Namagoose said he's heard all the concerns and questions before. But he says time is running out. This isn't the first time the Cree have had a proposal to develop a comprehensive business plan, consolidate their resources, and fine-tune the existing business organization. To him, the Cree have a choice. They can either be players in the Plan Nord and benefit, or cling to a 40-year old model that's gone past its "best before" date.

"The world has passed us by," said Namagoose. "The world has passed by the Board of Compensation model, where we administer a tiny bit of money that we received in the 1970s. We spend $150 million on it every six months for 18,000 people compared to 6,000 who signed the James Bay Agreement in 1975. Then we have the Plan Nord coming in and we can't have these little bits of money – capital – sitting here and there. We need to pool our capital because that's what (Premier Jean) Charest is doing. He's bringing in American capital, pooling Chinese capital, pooling Quebec capital into a massive fund to develop the North."

"You've got to be players in development, to control that development. To do that, you've got to be players in their boardrooms. The only way you can into their boardroom is with capital. They're not going to invite you just because you're Cree or you're a nice guy. You have to put capital on the table. We have to graduate from the little leagues and join the big leagues."

Namagoose may have a point. But as the CREECO Inc. refusal demonstrated, the CDC backers will have to do a better job of explaining how more people will benefit by putting economic power in fewer hands.

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Deck the Bins

Nemaska mural project a source of colour and light

By Christine Rigby

Winter has settled in for the next few months and fresh blankets of snow are systematically covering most, if not all, of nature's beautiful colours that we experience the rest of the year. This is not the case in Nemaska, however, thanks to a colourful public art project created by Mettaweskum high school teacher Neo Yaxley.

Yaxley conceived the Deck Nemaska in Art project a few months back as she walked through the community and noticed there were a lot of "bins" that could make great canvases for public art. The original idea took form as a project for her students but has since turned out to be something that also benefits the community.

Artistically the project set out to "bring an explosion of colour to the community" while allowing the art students, from secondary 1 to 5, to express themselves. Yaxley introduced the assignment to her students last August. She was surprised at their initial lack of enthusiasm. But it didn't take long for them to get excited after getting some positive feedback from the community.

The word positive is key in this undertaking. Although the project is rooted in visual art and in teaching various creative

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techniques, it was important to Yaxley to communicate the power and influence that images have on a community.

The requirement for a positive vibe was non-negotiable for Yaxley, who explained her vision with a quote from Robert Schumann: the objective should be to "send light into the human heart." With that in mind, students were also asked to find uplifting quotes to incorporate within the bin murals.

With a few guidelines and an understanding of new art techniques the students worked together to create the images they would share with the community. Once the sketches were ready the students put the plan into action, a task that might not have been possible without the help of the Nemaska Youth Department, which not only gave them the green light, but also provided a large portion of the project funding.

Although the project is on hold for the duration of winter, once the thaw arrives the project will resume and the community of Nemaska can look forward to many more bin murals that share positive messages and uplifting vibrant artwork.

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What the UN can and can't do to help Canada's First Nations

By Daniel Coyle

Recent appeals to the United Nations to get involved with First Nations issues have made headlines across Canada. Most widely discussed is the ongoing housing crisis in communities like Attawapiskat and the disappearance and killings of hundreds of Aboriginal women across Canada over the last three decades.

While these appeals and the subsequent responses of concerned UN organizations have brought much-needed attention to these issues, it is important to take a closer look at what real actions the UN is taking and can take, and whether these actions will have a meaningful impact on how these crises are addressed.

A number of recent stories have claimed that the UN Committee on the Elimination of Discrimination against Women (CEDAW) has launched an inquiry into the disappearances and deaths of Aboriginal women, after receiving a request to do so by the Native Women's Association of Canada (NWAC) and the Canadian Feminist Alliance for International Action (FAFIA).

It is important to clarify exactly what action CEDAW is taking. At its 50th session, held in October 2011, CEDAW decided to initiate an inquiry procedure under article 8 of the Optional Protocol of the Convention on the Elimination of All Forms of Discrimination against Women.

What exactly does this mean?

Simply put, if – and only if – CEDAW receives reliable information indicating grave or systematic violations of the Convention by the Canadian government, the CEDAW Committee will invite the government to "cooperate in the examination of information received, which may include information from government representatives, governmental organizations, non-governmental organizations, individuals and the United Nations system, and to submit observations with regard to such information."

This is no small task. The last time CEDAW opened an official inquiry in North America was a decade ago in Mexico. That effort concluded with a CEDAW report that publicly took the Mexican government to task over its handling of the hundreds of violent crimes perpetrated against the women of the city of Ciudad Juarez; including abduction, rape, torture, disfigurement and murder.

In response to CEDAW's 2006 harsh report, Mexico committed to making regular reports to the UN on the steps it was making to address the problem. But almost six years after CEDAW's report was published, an increase in media coverage, benefit concerts and the making of documentaries that highlighted the issue, little has changed for the women of Ciudad Juarez. Women continue to disappear, bodies continue to be found and activists who have sought to draw attention to these crimes have been targeted and killed.

So, does this mean that a CEDAW inquiry into the disappearance and murder of Aboriginal women in Canada is a fruitless venture? Not necessarily.

In the case of the Attawapiskat housing crisis, the UN has become more deeply involved. Indeed, in a recent open letter to the Canadian government, the United Nations Special Rapporteur on the rights of indigenous peoples, James Anaya, expressed his "deep concern" over the crisis, observing that the social and economic situation in Attawapiskat "seems to represent the condition of many First Nation communities living on reserves throughout Canada, which is allegedly akin to third world conditions."

Anaya closed his letter by inviting the Canadian government to engage in a dialogue on the issue while promising to monitor the situation closely.

Those are pretty strong words. But what power or influence does the Anaya really have to effect change in the state of First Nations communities?

In the last year, Anaya has reported on the situation of indigenous peoples in a number of locations around the world including Scandinavia, Congo, New Zealand, Suriname, Costa Rica and New Caledonia.

According to Anaya's reports, the situations faced by these peoples vary dramatically. According to Anaya, New Zealand has made "significant strides to advance the rights of Maori people and to address concerns raised by the former Special Rapporteur." In this case, the concerns related to treaty claims and Maori participation in national government.

In Anaya's report on the conditions of life for the indigenous people of Congo, he bemoans "the extreme social and economic disadvantages of these peoples and their discrimination and marginalization in comparison to the rest of

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Congolese society," while praising the country's President on the introduction of legislation that is apparently designed to bridge the gap.

The reports amount to little more than observations and recommendations that hold no legal weight and are not enforceable in the countries concerned.

So, where does that leave First Nations people and communities in Canada who are looking to the United Nations for support in their battles against both the Canadian government and the socio-economic conditions and racism that puts Aboriginal people, especially women and children, at risk?

It is clear that calling on UN participation in First Nations issues in Canada results in increased media attention and awareness, not just among Aboriginal people, but also amongst the Canadian population at large. Raising such awareness is a critical step toward resolving these crises.

James Anaya - United Nations Special Rapporteur on the Rights of Indigenous Peoples

"IN SIMPLE TERMS, THE UN CANNOT DICTATE WHAT ACTIONS MUST BE TAKEN, AS EVIDENCED BY THE CONTINUING VIOLENCE AGAINST WOMEN IN CIUDAD JUAREZ AND THE CONTINUED PLIGHT OF INDIGENOUS PEOPLE IN PLACES LIKE CONGO. **THE DECISION AS TO WHAT ACTION TO TAKE, IF ANY, REMAINS IN THE HANDS OF THE GOVERNMENTS AND PEOPLES OF THE COUNTRIES WHERE THESE CRISES OCCUR.**"

However, expectations must be tempered in regards to whether the UN can force the government and other stakeholders, including First Nations leadership at both the community and national levels, to take action. In simple terms, the UN cannot dictate what actions must be taken, as evidenced by the continuing violence against women in Ciudad Juarez and the continued plight of indigenous people in places like Congo. The decision as to what action to take, if any, remains in the hands of the governments and peoples of the countries where these crises occur. If a government or the representatives of indigenous people do not have the political will or desire to make change, it simply will not happen, regardless of the moral standing of the UN.

Still, it is important to observe that UN agencies like CEDAW and the UN Special Rapporteur on the Rights of Indigenous Peoples have developed extensive expertise and experience from their work with communities at risk, NGOs and national governments around the world. While it is not realistic to expect the UN to impose solutions to problems in Canada's First Nations communities, UN agencies may be uniquely qualified to engage both First Nations leadership and the Canadian government in dialogue that builds trust, and recommend and broker creative solutions that improve the lives of First Nations people across the country.

Protest on Parliament Hill raises awareness of the increasing number of native women who have disappeared or been killed over the last 30 years

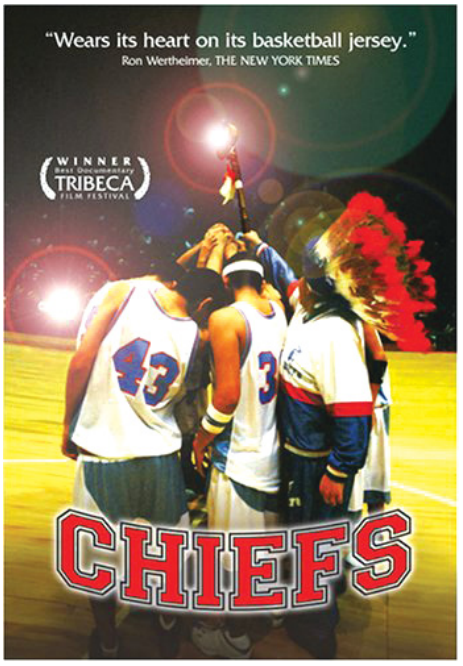
A tattered Canadian flag flies over a teepee in Attawapiskat

Film doc chronicles the ups and downs of a rez high school basketball team

By Daniel Coyle

"Once upon a time, among the Arapaho, there was a group of highly respected young men who served as messengers. In the Arapaho language, we referred to them as 'those that fly.' They wore special moccasins. When they ran, it appeared that their feet did not touch the earth.

- Arapaho Tribal Elder



Basketball, for the Arapaho and Eastern Shoshone of the Wind River Reservation in central Wyoming, is a way of life and a source of hope... just as hockey is for the Cree of Northern Quebec. And that's why a documentary by filmmaker Daniel Junge should be required viewing in every Cree high school.

CHIEFS follows the basketball team of Wyoming Indian High School for two seasons as they pursue a state championship. At the time *CHIEFS* was made (almost a decade ago), Wyoming Indian High had a student population of 150. Most belonged to either the Northern Arapaho or Eastern Shoshone tribes, traditional enemies, which had been forced by the U.S. government to share 3,500 square miles of central Wyoming in the 1870s.

It is hardly an environment conducive to success. Poverty, alcoholism, racism and youth suicide are just a few of the challenges the young people of Wind River face. But despite all of this – or perhaps because of it – basketball is played on the rez and played very well.

The film focuses on the 2001 and 2002 basketball seasons, and gives us a peek into the lives of players, both on and off the court. Junge and his camera follow the team from their first practice through to their battle to reach the state championship final. Along the way, the team faces challenges ranging from players engaging in substance abuse, to the hard choices the players must make about their lives after high school, to the racial taunts they must endure when playing on the road at much larger white schools.

"From the first day of shooting, I filmed everything," explained Junge. "I tried to switch off my constant analysis of what might be appropriate or inappropriate, with the clear understanding that if at any point the subjects said no, the camera would be put away. They rarely did. I think this approach lends itself to the comfort level, intimacy and serendipity that make the film work."

Although he attended film school at New York University, *CHIEFS* is a personal story for Junge. He was born in Wyoming and played basketball for his high school, which won the state championship.

"We knew about the Chiefs but we didn't play them," says Junge. "We probably didn't want to play them because it was a losing proposition."

Junge's hesitation to face the Chiefs on the court is understandable. Since first embracing basketball in the 1930s, Wyoming Indian High has won a number of state titles, including six titles and a record 50-game winning streak under the guidance of Art Redman, who was coach of the Chiefs at the time the film was made. The Chiefs' success is a truly amazing achievement for such a small school working with limited resources, playing against much larger and better-funded schools off the rez.

"Long time ago, we didn't call it teamwork, we called ourselves a family. That is what I'm trying to instil in these guys. That we are a family.

- Chiefs coach Art Redman.

But, success on the court has not always carried over into other aspects of life for the young people of Wind River, such as higher education and employment. Indeed, in the years since the film was made, not all the Chiefs players we get to know and care for in the film have found the success and sense of family they enjoyed on the court.

Most remain on the rez, while some have landed in prison, convicted of crimes ranging from drug-related offenses to manslaughter. However, a few have gone on to build their own families and contribute in a positive way on the reservation.

One of the players we get to know in the film is Beaver C'Bearing. During the 2001 season, the team looks to C'Bearing for leadership on the court. But off the court, he faces personal struggles including whether or not to go to college or stay on the rez. C'Bearing grew up without a father and while he receives much support from his mother, his friends and fellow players are his de facto family.

"Growing up without a father, it hurt. I mostly turned to my friends. They were always there when my dad wasn't," C'Bearing says in the film.

"You gotta believe in your prayers, if you want them to work," he says as he leads his fellow players in a pre-game prayer.

Today, C'Bearing still lives on the reservation, where he has a family of his own and continues to work with the young people of Wind River.

Over the two years captured in the film, there are other positive signs, with role models like Assistant Coach Owen St. Clair returning to the community to help out after obtaining his college degree. Today, St. Clair is Principal of Wind River's elementary school, and was honoured in 2011 to be named among Wyoming's "Top 20 Under 40," an annual award that recognizes 20 "inspiring standouts among the many young people whose talents and hard work are helping to build Wyoming."

St. Clair understands how important the Chiefs are to their community; how the success of this small school's basketball team raises the spirit of an entire nation.

"If you look at almost every house, you're going to see a basketball hoop," explains St. Clair.

"People grow up watching basketball, playing basketball. 'I wanna be a Chief when I grow up,' that's what they are thinking."

Through triumph and heartbreak, *CHIEFS* includes us as a part of a community that supports their team at home and on the road, especially at the state championship, where as many as 3,000 people show up to cheer them on.

"Last one on the rez, turn off the lights," has become the reservation's slogan every March.

To learn more about the film, visit www.pbs.org/independentlens/chiefs.

To watch CHIEFS online, visit the PBS page on YouTube, or look for a link to the film on *the Nation's* Facebook page.

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UNDER THE NORTHERN SKY

Back to the future

by Xavier Kataquapit

Winter ice roads could be fading away and airships might be taking over. A report by the Conference Board of Canada is suggesting that hot-air blimps like the ones that dominated the skies in the 1920s and 1930s could serve remote First Nation communities.

Experts and researchers are worried that warming trends in the far north will make the construction of ice winter roads more difficult as time goes on. I know for a fact that the life of the winter road up the James Bay coast from Moosonee is getting shorter every year. Twenty years ago when I was a kid in Attawapiskat, the familiar ice winter road was started in December and lasted until April. These days the winter road is constructed in January and begins to melt in late March. This poses a huge problem for remote First Nations, as many goods must be shipped by winter road.

The winter road is a lifeline that makes it possible to transport heavy and bulky items to the community by truck. It is more feasible to transport building supplies, construction equipment, vehicles, all-terrain vehicles, snow machines, fuel and furniture. The winter road really fills a gap because otherwise everything must be transported by barge in the summer and by expensive air freight year round.

With the diminishing season for the winter road, remote First Nation communities face a shortage in goods and an increase in price for those products and goods that come in by barge or must be flown in. Life is difficult enough in these communities, so things will be even worse once the winter road ceases to become a reality.

I recall many dark and freezing nights as I drove our Ford tractor or half-ton truck on the winter road while hauling a trailer load of lumber, plywood and bulk food items from Moosonee. I was only 15 the first time I did the drive and after two hours on the long, two-day ride through the wilderness I fell asleep at the wheel. I ran off the road and luckily we managed get the tractor back on the ice road. I have a lot of wonderful memories of my winter road adventures. It makes me sad to think that those days may soon be over.

The good news is that creative minds are trying to come up with cost efficient and safe ways of making sure that remote First Nations receive goods from the south. Actually, I don't think that all these experts are only thinking about being good to remote First Nations as their first priority is to make sure that mines and other resource development projects are being supported and supplied. The idea of airships is interesting in terms of the huge loads they are capable of carrying.

The vast mushkeg of the far north is just too much of a challenge in terms of road or rail construction. This kind of development is also not environmentally friendly and creates havoc in the wilderness for wildlife. The possibility of airship transportation is very interesting from an environmental point of view. It would also be easy to take off and land huge airships. The fact that they would be able to carry many tons of goods on a regular basis throughout the year would be great for remote First Nations.

I know that many of us think of images of the famous Hindenburg disaster in 1937 in Lakehurst, New Jersey. However, new technologies and the use of non-combustible helium instead of flammable hydrogen could produce reliable and safe airships capable of transporting incredible loads and even people.

I think I will see the day when airships will become a reality and I am looking forward to it. Already these giant vehicles exist and are in service in other parts of the world. The United States army is actively developing this technology. We still need roads and railways but it will become difficult to build and maintain them in the far north as global warming becomes more evident every year. There is no doubt that industry will create all sorts of new ways to expand into the far north. Already, when I look up into the northern sky I see contrails from passenger jets criss-crossing the heavens. I imagine soon there will be blimps on the horizon.

CLASSIFIEDS

BIRTHDAYS

My first grandson was born to us on January 3rd, 2009. Three whole years ago, wow! I love you Nolan Shecapio! I love your dances, I always knew you were Grandma's little goo-goo boy! LOL! Love Gookum Sue xox

Also on January 25th, 2012 I want to wish my oldest son Casey Lee Mianscum a happy 28th birthday. Keep up the good work raising your daughter and son. You make me proud to see that you're a fine young man. Love, Mom (Sue) xox

Amanda Lynn Mianscum my only girl will be celebrating her birthday on January 30th, 2012. It wasn't easy being raised with brothers but you're a tough cookie and you're showing your stuff now. You're my shining star, keep it up! Love, Mom (Sue) xox

Happy 4th Birthday to my nephew JUDAH CHARLES WISCHEE, who celebrates his birthday on January 18th. I thank God for you. You carry on my late Dad's name and I love you so much. You will always hold a special place in my heart kiddo. Love your auntie Shirley Wischee-Moar

Happy birthday to Levi Moar, who turns 2 years old on January 25th. We love you so much! Have fun on your special day! From all of us at 51 Smokey Hill in Waskaganish. XOX

We want to wish a happy 1st birthday to a special girl Elaina Clarissa Moar who celebrates her big day on January 30th. (I named Clarissa after my late goo goo Clara.) Hugs & kisses, with love from all of us at 51 Smokey Hill in Waskaganish. XOX

A very special person will be celebrating her 70th birthday on January 25th, 2012. I am very honoured to say she's the woman that gave me life, who is one of my greatest teachers and also one of my heroes. Sending special birthday greetings out to my mom & to our grandmother Elsie Duff in Chisasibi. Wishing we were there with you on your special day. Enjoy! From: Christine & Bruce, Perry, Wabin & Anthony

PUBLIC SERVICE ANNOUNCEMENTS

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Kid's Help Phone Line: 1-800-668-6868 (www.kidshelpphone.ca)

Youth helpline: 1-800-263-2266 (www.teljeunes.com)

Parent helpline: 1-800-361-5085 (www.parenthelpline.ca)

Drugs: help and reference: 1-800-265-2626 (www.drogueaidereference.qc.ca)

Gambling: help and reference: 1-800-265-2626 (www.info-reference.qc.ca)

S.O.S. Conjugal Violence: 1-800-363-9010 (www.sosviolenceconjugale.com)

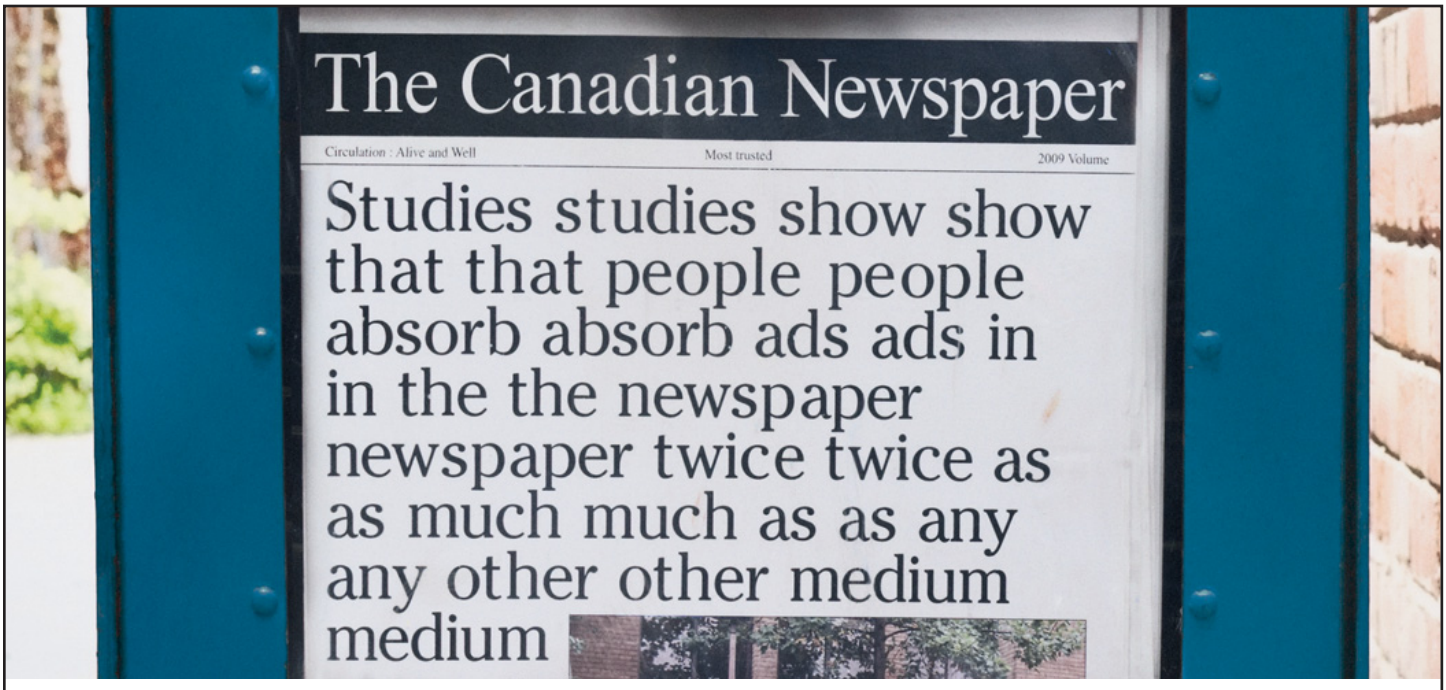
Health and Sexuality resources center: 1-888-855-7432 (Monday to Friday, 9 am to 5 pm) (www.criss.org)

Gay Helpline: 1-888-505-1010 (Monday to Friday, 8 am to 3 am and Saturday-Sunday, 11 am to 3 am)

The Native Women's Shelter of Montreal: 1-866-403-4688. (www.nwsm.info)

Suicide Action Québec: 1-866-277-3553

Residential School Survivors: A 24 hour toll-free crisis line is available to provide immediate emotional assistance and can be reached 24-hours a day, seven days a week: 1-866-925-4419. Other support services and information for survivors is available on the AFN website at: http://www.afn.ca/residentialschools/resources.html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on the programs or the additional incentives and benefits it has to offer, please contact Andrea Kitchen at Toll Free 1.877.441.1101

on the Environmental Management Program contact Marc Dunn at 514. 285. 6475

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